THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, FEBRUARY 23, 1916. No. 8

Pac Theo Sem
Hoskins Room
2223 Atherton St.

BE STRONG AND WAIT!

Thou who dost feel life's vessel strand
Full length upon the shifting sand,
And hearest breakers close at hand,

Be strong and wait; nor let the strife
With which the winds and waves are rife
Disturb that sacred inner life;

Anon thou shalt regain the shore,
And walk—though naked, maimed, and sore—
A nobler being than before!

—Edmund Clarence Stedman.

Pacific Theological Seminary

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

ARIZONA SUPREME COURT HOLDS THAT LIQUOR CAN BE IMPORTED FOR PERSONAL USE.

The decision of the supreme court of Arizona that liquor can be imported for personal use will not be objected to except by those temperance advocates who are somewhat in advance of general public sentiment. Arizona's enactment was too stringent for the present. Such prohibitory laws as are operative now in Oregon and Washington are more likely to stand than are those that are more drastic. That which we need to get rid of is the saloon; and then gradually the appetite and desire for intoxicating beverages will die out.

The Arizona supreme court held: "The introduction of liquor into the state for personal use is not prohibited by the Kenyon-Webb act. The Prohibition amendment in so far as it attempts to interdict the shipment, transportation of, or introduction of liquor into the state for lawful purposes is ineffectual, as it is an attempt to regulate interstate commerce."

It is said that a few extremists are advocating now the enactment of a law which would make the mere possession of liquor a felony. But generally temperance people are expressing the judgment that this would be unwise; that acquiescence in importations for personal use will bring the law into so general favor as to preclude attempts to overthrow it and bring in local option, and thus introduce again in some cities and towns the licensed saloon.

JUVENILE DEPRAVITY INCREASING RAPIDLY IN THE WARRING COUNTRIES.

We have heretofore made mention of the hardening effect of the war on the people of Europe. "The Christian," a London weekly journal, states that a new feature has been added in what it calls the extraordinary growth of juvenile depravity in Germany. Several Catholic bishops have uttered protest and warning, and their accounts of conditions as disclosed in their pastoral letters are said to be truly appalling.

The Christian goes on to state that a similar condition is found in England, though in a less appalling way.

"The increase in child offences is very marked. In one Metropolitan suburb, a special committee of magistrates has been appointed to deal with this matter. The reasons for the outbreak are not difficult to discover. For one thing, as Mr. Wheatley, of St. Giles' Christian Mission, points out, boys have lost their heads owing to the sudden demand for them. For another, the war spirit has led to a series of small imitations of battles on the part of children. The cinema undoubtedly helps all this. Such a spread of the war spirit is decidely inimical to the welfare of children. Their delicate natures are easily thrown off the balance. The withdrawal, of so many fathers has left women in many cases with a problem too heavy for them to solve."

Mention is made in the foregoing of the influence exerted by the cinematograph. Entertainment in this way is the popular thing today in our own as well as in other countries, The "movie" is held widely to be a great educator, and it is thought by many that the films are properly censored. They are censored, but not very much. We heard a frequent attendant at such entertainments remark a few days ago that she had not been to one for some time that was not filled with startling scenes of evil which could not fail, because of the abounding life in them, to leave evil effects on the brains of many young people despite the good lesson attached to them in the finality.

It is impossible for the writer to conceive of all classes of young people sitting and gazing fascinatedly on these pictures so full of life and fail of damaging brain impressions and of impulses later on the part of some toward those very things.

In the life-story of a young criminal just from the press it is said: "Suggestion while perhaps not a direct contributory cause of crime, is nevertheless so intricately interwoven with the big causation agencies that it is mighty difficult to say what part it plays in the formation of the criminal. That it plays a big part there is no gainsaying. A mind lacking will power is like, a sheep--ever willing to follow a leader. If that mind possess criminal tendencies, a method of crime is easily suggested by simply reading of other crimes. I know not whether it is pertinent to the query or not, but one of the big facts about the men in the underworld is that nearly all are inveterate readers of the daily press."

There never was a time in the history of our country when crimes of certain kinds were so prevalent. Not a few persons are asking whether the moving picture shows are not a considerable contributory factor—more so than ever the blood and thunder stories of the cheap novel were; more so than the most objectionable theaters ever were, if for now other reason than that they are so low priced that thousands feed on them almost as they do on their daily bread.

COLLAPSE OF CHRISTIAN FAITH IMPENDING IN LATIN AMERICA.

Evidently there is great need for enlightenment in Latin America on religious questions. Long time the Roman Catholic Church has been the dominant religious body in those countries. Protestants in the United States, England, Scotland, Germany, and other countries have carried on mission work for many years, but in no such manner as to meet the needs of the great field. The Congress on Religious Work, held in Panama from February the 10th to the 20th, disclosed what has been called an impending collapse of Christian faith. The report of a Survey Commission stated that in all the southern republics "practically universal unbelief exists as far as modern learning has proceeded." The people are divided into four classes: A violent anti-clerical party, many of whom carry their opposition to religion of every form; the more or less well-reasoned skeptics and athesists who look indulgently upon religion

as harmless for women and for the lower classes, but who are themselves indifferent to its claims; the "dissatisfied, if not disillusioned and groping companies of souls who soon pass on to cynicism and hardness of heart"; those whose "period of doubt and breaking away is ahead of them as they are overtaken by free education."

The report says that a surprising number of the women are beginning to share the skepticism of their husbands and that theosophy, spiritism and similar cults are rapidly taking the place of Christianity in numerious sections. In Bolivia alone, it is claimed, three-fourths of the members of Congress and of the government students are sworn enemies of the church while similar conditions prevail in practically all the sister republics.

In a recent article concerning this congress at Panama, Secretary Ryder of the American Missionary Association wrote:

"The need of aggressive religious work, sympathetic and appreciative, may be gathered from the fact that in certain regions of these southern countries there is only one missionary to two hundred thousand inhabitants. Other regions have less than one-half as many missionaries to a given number of people as has China and less than one-third as many as in India and one-fourth as many as in Japan and less than one-sixth as many as in the little country of Korea.

"These figures illustrate the comparative neglect on the part of our benevolent and Christian people in meeting the conditions in our continent. The inception and development of this congress indicate that a Christian body of all denominations is awakening to the importance of this field. A sad condition of fraternal warfare in Mexico might possibly have been avoided had the same attention been given to the development of Christian life in that country as has been in China. The Yaqui Indians represent a large section of the people of Mexico, and in our smug confidence we have substantially let the problem of their Christian uplift alone. These Indians represent one of the most important and warlike tribes of the Pima Indians and occupy numerous villages along the Yaqui River, in Sonora, Mexico. They drift into our own border states. They are strong and active, engage largely in stock raising and agriculture. They have carried on almost a perpetual war against the varying governments of Mexico. Yet the Yaquins are only one of many tribes occupying large portions of the Latin states."

ONE GOD FOR THE INDIVIDUAL AND ANOTHER FOR THE NATION.

In his new book on "The Ten Commandments," with a Christian application to present conditions, the Rev. Dr. Henry Sloane Coffin says:

"The deity of the individual is a god of justice. If some one injures him, he does not feel that he can give way to his resentment and attack the aggressor with knife or pistol, or proceed to take part of his possessions from him. He must carry his grievance to a duly constituted court, where it will be impartially heard; and he must abide by the decision of that court, whether his feelings are satisfied by its verdict or not. But the deity of a nation seems not to be this god of justice, but a god of force. If a nation is wronged, unless the wrong is of the most trifling kind, it refuses to have it tried by a tribunal. Its national honor justifies it in resorting to arms; and, if possible, compelling its assailant to cede territory or pay it an indemnity or lose its independence altogether." Dr. Coffin goes on to remark: "No doubt most of us have taken for granted that if there be a God at all there cannot be more than one." Nevertheless he says: "On every hand we find ourselves living not under one God, but under many. Whatever may be our nominal religion, we are practically polytheists, and as really polytheists as the crude savages who people the world with multitudes of discordant spirts. Our gods clash: the god of the hearth with the god of the shop; the god of the person with the god of nations; the god of Russians with the god of Germans; the god of property with the god of humanity. There is as much war between our deities as among the quarreling Olympians of Homer or the contending divinities of Ammon and Moab, of Philistia and Judah.

PACIFIC COAST NOTES.

In October of this year Pacific Theological Seminary will celebrate its fiftieth anniversary.

The Earle Lectures at Pacific Theological Seminary will be given this year by President Vincent of the University of Minnesota. The theme will be "The Social Reinterpretation of Philosophy, Ethics, and Religion."

Ex-Senator Cannon of Utah stated recently in an address in Philadelphia that if he lives and has strength he will carry to every part of the United States "an exposure of how a polygamous sultan in Salt Lake City seeks to overthrow this nation, the only nation where the Mohammedan harem advances while the cross of Christ retreats.'

The Rev. Dr. Dyott, pastor of the First Congregational Church of Portland, says of the Laymen's Missionary Convention: "The convention was the greatest wakening we have ever had along missionary lines. The whole thing may be summed up in four words—information, inspiration, resolution, and application. I feel sure the good work will continue and will justify the effort."

The Church Erection and the Education Societies have given substantial aid to the Presbyterian Church at Corvallis, Oregon. There was a debt of $14,000 on the new building. The two societies named contributed $10,000 toward it, and the church raised the balance. Why? Well, at Corvallis is the State Agricultural College, and the work the church there is doing is held to be of much more than local value.

The division of the Los Angeles Presbytery is being considered. If such action is taken the counties of San Diego and Imperial will form a new Presbytery. It is said that there are in these two counties a population of 204,000, and only 1,900 members of Presbyterian churches. But "the field offers as splendid an opportunity for Presbyterianism as the country ever presented." The division is urged so that a home mission policy adapted to this field may be pursued.

The California Christian Advocate says editorially this week concerning Dr. Aked: "Dr. Aked has been a tower of strength ever since he came to San Francisco five years ago in promoting every movement which sought the welfare of the city of San Francisco. There is little doubt but that he was the most feared man in the entire city by those who have always endeavored to manipulate a city or to violate its laws for commercial purposes. He was very active in securing the passage of the Redlight Abatement Law. He has earnestly advocated the prohibition of the liquor traffic and was one of the leaders in the recent movement in placing the question on the ballot for the coming election in November. Like every good fighter in the interest of morality,

he excited the strongest antagonism of the evil-minded. Those who formed their opinions of Dr. Aked and his successful work in San Francisco from the reading of the secular press had very erroneous ideas of him. He could always be counted upon the side of right and righteousness. The editor very greatly regrets the necessity which takes him out of the aggressive ranks of moral reform workers in the State."

In a recent sermon on "Men and Religion of Today," the Rev. Willard B. Thorpe, pastor of the First Congregational Church of San Diego, remarked: "I believe that the modern man in America today is a great deal nearer to the standard of Jesus Christ in his religion than he himself has any idea of. * * * If the instinct of the modern man prompts him to hide his religious feelings, he can quote some very good texts from the Sermon on the Mount in support of his attitude. Let your good works be so evident to men that they will thank God for you, is the word of Jesus. And that is exactly what the men of our generation are doing. They insist that their religion must be written in terms of Jesus, and not of Paul. They have no use for the man whose faith has to be reckoned to him for righteousness. They want to see the righteousness. They turn that word right around as James did and say: show us your readiness to take off your coat and go to work in the service of men, and we will take your faith for granted."

Edwin Markham wrote his famous poem, "The Man with the Hoe," in San Jose, where he resided for twenty years. A movement has been started in San Jose to make the house a permanent memorial. It was there also that Markham write the quatrain "Poesy," which won for him a national prize over 400 competitors:

"She comes like the husht beauty of the night
And sees too deep for laughter;
Her touch is a vibration and a light
From worlds before and after."

WHAT AN EDITOR WHO OPPOSED THE PROHIBITORY LAW IN WASHINGTON SAYS ABOUT IT NOW.

The Seattle Daily Times, a paper of large circulation in Washington, worked for the defeat of the prohibition law which was enacted by vote of the people in 1914.

Major C. B. Blethen, the editor, was interviewed recently in Kansas City, and expressed himself as follows:

"My paper fought Prohibition. We fought it on economic grounds alone. We believed that in a great seaport city with a population of upwards of 300,000 Prohibition would be destructive: it would bring on economic disaster. We believed that under our system of licensing saloons we had the liquor traffic about as well controlled as it could be and we wanted to let it alone, and so we fought as hard as we could fight. But, in spite of all we could do against it, Prohibition carried and it went into effect in Washington January 1. We have had a month of it now." "And how has it worked out?"

"We already know that it is a great benefit, morally and from an economic standpoint. Seattle had 260 saloons and we had an average of 2,600 arrests a month for crimes and misdemeanors growing out of liquor drinking. In January we had only 400 arrests and 60 of those were made January 1 and were the results of hang-overs from the old year. That in itself is enough to convince any man with a conscience that Prohibition is necessary. There can be no true economy in anything that is immoral.

"And on top of that great moral result, we have these economic facts: In the first three weeks of January the savings deposits in the banks of Seattle increased over 15 per cent. There was not a grocery store in Seattle that did not show an increase of business in January greater than ever known in any month before in all the history of the city, except in holiday time. In all the large grocery stores the increase was immense. In addition to this, every dry goods store in Seattle except one, and that one I have no figures from, had a wonderful increase in business. Each store reports the largest business ever done in one month, except in holiday time.

"I wished to know in what class of goods the sales increased so greatly, and so I sent to all the grocery and dry goods stores to find that out. And to me it is a pitiful thing, and it makes me sorry that we did not have Prohibition long ago—that the increase in sales in all the dry goods stores was in wearing apparel of women and children, and in the grocery stores the increase was made up chiefly of fruits and fancy groceries. This proves that it is the women and children who suffer most from the liquor business, and it is the women and children who benefit greatest from Prohibition. Money that went formerly over the bar for whisky is now being spent for clothing for the women and children, and in better food for the household.

"It is just like this: When you close the saloons the money that formerly was spent there remains in the family of the wage earner, and his wife and children buy shoes and clothing and better food with it. Yes, sir, we have found in Seattle that it is better to buy shoes than booze. The families of wage earners in Seattle are going to have more food and clothes and everything else than they had before."

'And is the Prohbition law enforced?"

"Absolutely. Prohibition does prohibit."

"And how about the empty saloons and the landlords who own them?"

"Many of them have already been made over and are occupied by other businesses. I will venture the prophecy that in one year from today you won't be able to find a place in Seattle where there was a saloon. They will all be occupied by other businesses. And Prohibition has not lowered rents. I know of one big dry goods store that has already had its rent raised since Prohibition went into effect.

"Oregon also went dry January 1. California is the only wet state left on the Pacific Coast, and it will go dry January 1, 1918. And those three states will remain dry to the end of time. None of them would ever have saloons again. Those who were honestly opposed, as I was, to Prohibition in Washington and Oregon, have been converted to it, as I have been, by the actual evidence that Prohibition is a fine thing from a business standpoint. No city and no community, either, can afford to have saloons. They are too expensive, morally and economically. In a very few years there will not be a licensed saloon in the whole nation, and that will be a fine thing."

"Although his face I never see,
Through all the infinite to be,
I know he lives and cares for me."

They who go
Feel not the pain of parting; it is they
Who stay behind that suffer.

—Longfellow.

CHRONICLE AND COMMENT.

Successful evangelist services were held recently by B. Fay Mills at Colorado Springs.

They who read our review of Luther's Table Talk will agree with Tennyson that "men's thoughts are widened with the process of the suns."

At the Wisconsin Summer School of Religion, to be held at Carroll College, Dr. A. S. Zenos will discuss Russellism, Spiritualism, Christian Science, etc.

The students in Oberlin Theological Seminary represent 47 educational institutions. Three are graduates of the Doshisha.

Park College, in Missouri, has 456 men graduates and 205 of them have entered the ministry. Of the 943 graduates 131 have become foreign missionaries.

Princeton University has joined the rank of the large educational institutions in the East having a university pastor. The Presbyterian Board of Education guarantees one-half of the salary.

At the recent coronation of the Emperor of Japan more than one-half of the decorations bestowed on educators went to persons who are Christians. However, only one person in every four hundred in Japan is a Christian.

The estimated number of Jews in the United States is 2,500,000. In the City of New York they number 900,000; in Chicago, 215,000; Philadelphia, 160,000; Boston, 65,000; San Francisco, 28,000. In the whole population there are less than 500 rabbis.

A University Church at Madison is the slogan of Wisconsin Methodists, and a campaign is on to raise $250,000 "for buildings and endowment, in an effort to provide housing and other facilities, with which to supplement the exceptional intellectual advantages of a great State university with equally adequate opportunities for spiritual culture."

The Unification of Methodism is perhaps the biggest question which will occupy the Methodist Episcopal Church at its General Conference this year. One of the bishops says: "It is a theme of compelling interest. No enterprise of sublimer magnitude can be undertaken than the uniting again of the bonds that were severed in 1844. A reunited Methodism is an inspiring dream that should not be allowed to dissipate until the vision is actualized into a glorious reality."

A recent survey of downtown Detroit shows that within a half mile of the the city hall are 219 places where liquors are sold and twenty places of amusement, several of which are immoral. Within this circle are only four places where religious services are held. These conditions have led a movement looking toward the opening of a big downtown social service and religious center, with wholesome amusements during the week and religious meetings on Sunday, under control of the united churches of the city.

The Wisconsin Congregational Church Life, a monthly published in the interests of our church work in that state, remarks: Wisconsin is largely Catholic and Lutheran, but that creates a field for the work of our denomination. In growing numbers the people will turn from these churches dominated by the European spirit to the more vital and democratic types of Christianity. Congregationalism is adapted to the needs of these growing souls. It is a federation of churches. Recently the First Church of La Crosse received nine members, of whom two were German Lutherans, one a Norwegian Lutheran, one a German Evangelical, one a German Methodist, one a Disciple, one a Catholic and two Congregationalists. We do not solicit from other churches, but we welcome them when, in their religious development, they come to a moment where they seek the large and beautiful fellowship that our churches offer. We have a great and growing mission in Wisconsin."

Aforetime it was said that the prayer meeting was the measure of the spiritual life of the church. But Wisconsin Congregational Church Life says now: "The apportionment reveals the stage of spiritual development in pastors and churches. It happens sometimes that a group of church officials, with the pastor, meet to take action on the apportionment. The men have succeeded in business because they aspired to leadership in the business world. The women took pride in the beauty and perfect appointments of their homes. But when they sit down to determine what the church success shall be in the supreme business of winning the world to Christ they turn to some church that has given little to benevolences, take that as a model, and cut down their apportionment to the amount given by churches that are failing in their big task. The men follow the best in business. The women follow the best in their homes. But they model their church ideals after the shiftless and unsuccessful churches. The apportionment reveals the spiritual development of churches and pastors."

According to The Continent Billy Sunday has captivated and captured the Pennsylvania Railroad Company: "Billy Sunday appears to have more power with the Pennsylvania railroad than any other private citizen in the country. Winona Lake, Inriana, where Mr. and Mrs. Sunday have their home, is, in the railroaders eye only a way station on the main line of the Pennsylvania system, and none of its fast through trains are scheduled to stop there. But when the famous evangelist is going home or wants to leave home, his simple request for the favor is all that's necessary to bring forth an order from headquarters for the very fastest trains on the system to pick him up or let him off at his home station. When he came to his current campaign in Trenton, Mr. Sunday preferred to use the Pennsylvania Limited, one of the special swift prides of the road, and it not only took him on at Winona Lake, but let him off at Trenton, although for ordinary passengers there would be no chance whatever to embark or disembark at either place. By schedule the limited 'doesn't even hesitate' at Indiana's widely known 'chautauqua" or at New Jersey's capital. But one of the Pennsylvania's superintendents of the road, when asked about this extraordinary departure from usual operating rules, replied bluntly: 'We'd stop the whole system for Billy.' " Why? As usual when Mr. Sunday is up for consideration there will be a variety of answers.

Chicago has waged quite a successful war on commercialized vice. The Northwestern Christian Advocate states: "One of the most amazing phases of human society and of the relation of the Church to it is that exemplified by the attitude toward commercialized vice. It seems now almost like a nightmare to think of the time when the red-light district in Chicago was in full blaze. For a long period of time the streets of that gateway to hell were thronged with

literally thousands of men young and old, a majority of whom became victims of the alluring vice which was practiced with the permission of the police and with the boldest forms of solicitation while others went sightseeing and passed out of the district with the more or less complacent attitude that they would have had if they had been coming out of a theater where some drama had been staged for their entertainment. Many good people were utterly ignorant of the situation. Some defended the segregation policy on the ground that it was the lesser of two evils, while others condemned but felt all efforts to drive out the evil was without hope of success. But the red-light district has been driven out and private resorts in all sections of the city have been searched out and hundreds of them successfully closed." It is said that at least 1000 places in Chicago rented for immoral purposes have been closed by giving publicity in the newspapers of the names of owners.

The Advocates published by the Methodist Episcopal Church have a total subscription list of 236,066. Only one member in fifteen is reached and the papers have no entrance into 479,574 of the families. One of the church leaders writes: "The pressure of business, or the cares of the home life, are such that there is danger of crushing out the spiritual or of allowing it to die of neglect. The tendency is away from systematic reading. Most of us are in a habit of picking up the thing which chances to be within reach when the moment of leisure comes. That often happens to be the daily paper; and though we look upon the newspaper as one of the necessities of our modern life, we know it does not furnish in any large measure the kind of intellectual and spiritual food which is needed in the moments of relaxation. The religious paper, on the other hand, does contain in its every issue something which will help one to forget the trying things which have come in the course of the day's work and in their place bring that which gives rest and inspiration and refreshment. In the second place, you need the Church paper for your family's sake. If the boys and girls in your home to-day are to become the symmetrically developel and well-rounded men and women whom the world of to-morrow will need, you must see to it that proper food is provided for the spiritual nature as well as for the body and intellect."

The California State Board of Health furnishes this item: "Prepared cereal breakfast foods in attractive packages cost two or three times as much as rolled wheat or oatmeal for making the old-fashioned mush which furnishes the same amount of nutriment, according to Professor M. E. Jaffa, Consulting Nutrition Expert of the California State Board of Health. The total nutriment in any of these prepared foods cannot be any greater than that of the corn, wheat, oats, barley or rice from which it is prepared. Through the enforcement of the Foods and Drugs Act, many of the extravagant claims formerly made on the labels of packages of breakfast foods are no longer found. One claim that is made for some of these foods is that they are more or less predigested and that the starch is partly converted into sugar. Investigation shows, however, that this malting process is never completed, the amount of starch converted into sugar never being more than one-half, and in many cases less than a quarter of the whole. Professor Jaffa states that some people having weak digestion may possibly derive benefit from the use of the partially malted preparations, but with the average healthy person the so-called predigested foods are no more thoroughly digested than is good old-fashioned oatmeal. It is also true that the available nutriments of the cereal breakfast foods are less than those of either graham, whole wheat or white bread. While it is true that most of such breakfast foods are packed in a sanitary manner, and are wholesome as well as nutritious, from the standpoint of economy they are very expensive."

"CONVERSATIONS WITH LUTHER."

One of the New Books.

These selections from Table Talk of Martin Luther make very interesting reading, but they show such fallibility and poor judgment and narrow views at times on the part of the Great Reformer that we have to struggle hard so as not to discount the real worth of the man. For example, Luther had too low an opinion of the peasants. Once he remarked: "The peasants today are evidently swine; and the nobles, who were once unpolluted, are imitating them." And at the time of the peasants' rebellion in 1525 he urged the princes to suppress the revolt with ruthless slaughter. Later he said: "I, Martin Luther, smote all the peasants in their rebellion. For I commanded them to be slain; all their blood is on my head. But I put the responsibility upon our Lord God who ordered me to say what I did."

As to war and turbulence Luther reasoned in this manner: "If the world were full of concord, peace and justice; if the peasant everywhere were obedient to the prince, the servant to the master the wife to the husband, then no one would long for a future life. Therefore God fills this world with turbulence in order that we may hope for another life."

Luther's married life is said to have contributed greatly to his happiness and enriched and strengthened his character. But one day when his wife was upholding her authority insistently he said to her with feeling: "You may claim for yourself the control over the affairs of the house, saving, nevertheless, my just rights. Female government has accomplished no good since the world began. When God constituted Adam master of all creatures, they were safe and governed in the best way; but the intervention of woman spoiled all; for that we have you women to thank, and therefore I am not willing to endure your rule." And again he churlishly remarked: "If I had to marry again, I would hew me an obedient wife out of stone; for I despair of the obedience of other women."

Nevertheless we read concerning Luther and his wife: "Their love for each other was of the deepest, best kind. Luther confessed in letters to friends that when he kissed his wife he thanked God for 'this best little creature of his.' During the first year of marriage Katie, as her husband always called her, would sit by him at his work, trying to think up questions to ask. But soon her leisure was taken up with the cares of a large house and family."

Copernicus arrived at his momentous conclusions as early as 1507. But in 1539 when some mention was made of a new astronomer who wished to prove that the earth moved and went around, not the sky or the firmament or the sun or the moon; that it was just as when one was sitting on a wagon or boat which was moving: it seemed to him that he was standing still and resting and that the earth and tree moved by—then Luther burst out: "So it goes! Whoever wants to be clever must not be content with what anyone else has done, but must do something of his own and then pretend it was the best ever accomplished. The fool wants to change the whole science of astronomy. But the Holy Scripture clearly shows us that Joshua commanded the sun, not the earth, to stand still."

Luther's thought as to the Bible—his thought at least at one period of his life—is indicated in the following paragraphs:

"That the Bible is the word of God and not of man, that it is God's book, and not man's is proved by the fact that all things in the world, what they are and how they are conditioned, are described in the book of Genesis by Moses, and everything remains exactly as God created it."

"One must hold fast to the Word, so that if I should behold all the angels and hear them telling me not to believe some verse of Scripture, not only ought I not to be moved by them, but I ought to close my eyes and ears, for they would be unworthy of being looked upon or listened to."

Once he remarked: "I would give the world to have the stories of the antedeluvian patriarchs, that we might see how they lived, preached and suffered. . . I have taught and suffered too, but only fifteen or twenty or thirty years; they lived seven or eight hundred years, and how they must have suffered!"

Once when he was speaking of the bother which some of the troubles people had in their married life were to him and others, he remarked: "Great as is the trouble and labor of getting people together, it is far harder to keep them together. Adam's fall has vitiated our nature and made it most fickle. It runs hither and thither like quicksilver. How fine it is when married people only keep together at bed and board! If they murmur at each other now and then, that is the accompaniment of matrimony. Adam and Eve must have scolded each other roundly during their nine hundred years—as, 'You ate the apple;' and, 'But, you gave it to me!' "

Such was Luther's belief in demons that he said: "Many demons are in the woods, the waters, in swamps and in deserts, in order to hurt men. Others in the dense clouds cause tempests, thunder and hail, and infest the atmosphere. But philosophers and scientists ascribe these phenomena to nature and I know not what causes."

Luther believed in witches and said, "No mercy is to be shown them. I myself would begin to burn them according to the law that the priests should begin to stone culprits."

It is said that such sayings as these fanned the flames of the horrible persecution of witches by which hundreds of thousands of harmless persons lost their lives in the 16th century.

He believed that the devil tormented him in his sleep, and that he was in parrots, monkeys and apes.

On the 16th of December 1536, during exceedingly cold weather which lasted for a week, there came a flash of lightning followed by a terrific crash of thunder. Luther's comment afterwards was: "I am of the opinion that the devils were planning to hold a debate when some angel interposed this chasma and thus tore up their propositions."

As to the future life he once remarked: "The wicked and damned will be under the earth on the last day, and while they will see in some way the glory of the blessed, they will be all the more tormented by the sight."

Late in his life he said: "The world will perish shortly. Among us there is the greatest ingratitude and contempt for the Word; among the papists there is slaughter and blasphemy. That will knock the bottom out of the barrel. As things are beginning to go, the last day is at the door, and I believe that the world will not endure a hundred years." Once when he spoke of the end of the world as being near, he remarked "Ezekiel says so."

There is much that is fine and lofty in Luther's table talk. Like the sensational daily newspaper reporter we have fixed on the startling sayings.

We are told concerning the Table Talk: "As the day began at four or five, and as the principal meal was at ten a. m., supper was served about five, leaving a few hours for literary work or conversation before bed-time at nine. Generous portions of pork, sausage, rye-bread, and other plain food were washed down with copious draughts of home-brewed beer, or on great occasions with wine. Under the genial influence of the warmth, the company and the liquor, the Reformer wearied by a day of hard toil would unbend in a flow of conversation, employing a mixture of Latin and German. At the far end of the table the group of children surrounding Katie would not disturb him sitting at the head among his guests and students, some of whom were always straining over their notebooks, anxious lest the least word of the great man should fall into oblivion.

"And what did he talk about? Literally, everything. Sometimes it was personal reminiscence, perhaps of his far-off, unhappy boyhood at Mansfield or of his student life at Erfurt or of his spiritual agonies in the cloister or of the journey to Rome and all he saw there—the pomp and glory, the unexampled corruption and wickedness of the capital of Christendom. Again he would tell how he attacked indulgences in 1517 or debated with Eck at Leipsic or made the great stand at Worms, in which he 'played a game with the pope that no king or emperor ever played.' Or, coming to later years, he would inveigh against those 'beasts', the peasants, who almost spoiled his work by their inopportune revolt in 1525. Or he would speak of his enemies, while his eyes flashed 'with good fresh wrath.' How unbridled his language! 'I will curse a pater-noster against the papacy, that it get an epileptic fit.' 'I will sing Psalm 64 for a farewell to the papists and hope they will howl 'amen' to it.' Nor was such language unpleasing to the men of that day, as it is to us. 'My wrath is God's wrath,' Luther once said, and Melanchton added, 'Yes, it is a heroic virtue!' "

Luther was almost as bad as Billy Sunday in consigning people to hell. "He once remarked that there was 'a regular fraternity of skeptics in Germany,' and the list of men he nominated for membership in this club was large. Conrad Mutian was an atheist because he taught that all religions were one; Erasmus was an atheist because he criticised the text of the New Testament; Carlstadt was an atheist because he denied the Real Presence in the Sacrament; Campanus was worse than an atheist because he was a Unitarian. If Copernicus was not an atheist it was simply because he was nothing but a big fool for asserting that the earth went around the sun. So, with many earnest and pious men. In that day tolerance was indeed rare; everybody was as bad in this respect as Luther, or at least as bad as he could be."

Among the things regretted by the writers of this book is Luther's narrow intolerance of those who differed with him only slightly in religious matters. "His relentless condemnation of Zwingli and his bitter persecution of certain apparently harmless Anabaptists who came within his reach, grew out of the same medieval attitude of mind which made possible the horrors of the Inquisition and the religious wars."

In one of his talks he remarked of the schismatics: "Upon brothers who withdraw themselves from us, we are unable to inflict more severe punishment than to let them

go their way and do what they will. One exception, however, we make to this: We shall not consent to be of their company and to call them brothers. And so we send them to hell in their own finery."

Regarding Luther with unlimited veneration they who hung on his words kept a record of all that he said, and so in their entirety the world of today has in those records not only his formal utterances in lecture room and pulpit, but also his lightest words at meals and by the evening fireside. "The students were as much without reserve as the master. Nothing was too sacred, nothing was too trivial for them. Luther's heart-rending grief at the death of his daughter, and Luther's idle jests and coarse stories are all repeated as if by dictograph."

Table Talk has been translated into English heretofore. The aim of this new translation is to correct the faults of the earlier translations and also to present new and important material.

Taken as a whole it has been aptly said: "There is in all literature no more charming or fascinating book than these intimate revelations of Luther's heart." These Conversations have had unbounded popularity. Froude called Table Talk "one of the most brilliant books in the world." And, "It is Merimee who writes to his Unknown Lady: 'The other night when I could hardly breathe I read Luther's table talk. I like the big man with all his prejudices and his hatred for the devil.' "

It is possible that readers of Table Talk may get erroneous ideas as to Luther's beliefs—as to what was final with him. Dr. Crooks says in his History of the Christian Church that Luther's advances toward the light were slow and gradual; if he cast aside an old belief it was after much meditation and study of the New Testament. It is stated that he held at times beliefs which were logically incompatible with one another.

In the great debate with Eck at Leipsic in 1519 Luther said: "The theologian, if he would not err, must place the whole of Scripture before his eyes and compare contraries with contraries; and the seeming contraries, like the faces of the cherubim, turning from one another, yet meeting over the mercy seat, would all be found to meet in Christ."

We have made quotation indicating a literal acceptance of the book of Genesis, and yet at another time he said: "Genesis is a charming book and has wonderful stories. I cannot understand it all however. I shall need to have been dead several years before I shall thoroughly understand the meaning of creation and the omnipotence of God."

When he was correcting his version of Second Maccabees, Luther said: I am so hostile to this book and to Esther that I wish they did not exist; they have too much Jewish and heathen nonsense."

The Epistle of James, Luther once called an "epistle of straw", seemingly because it was not robust with theological discussions like the Pauline writings.

The Rev. Dr. Charles F. Deems, who in his study of this Epistle quotes the third Earl of Balcarras as referring to it often as "the production of a gentleman," and Dr. Roswell D. Hitchcock as saying the application of this epistle in the region of economy is that which alone can save our civilization, states that Luther lived long enough and grew wise enough to change his estimate of it.

This book is translated and edited by the Rev. Dr. Preserved Smith and Dr. Herbert P. Gallinger, professor of history in Amherst College.

Pilgrim Press, Boston; $1.00 Net.

DR. AKED'S LETTER OF RESIGNATION.

Hotel Witte Brug., The Hague Holland, Jan. 14, 1916.

To the members of the First Congregational Church, San Francisco, Cal.

My dear, dear Friends:

I am addressing this very important communication to you with a heavy heart—heavy with a solemn sense of responsibility. Our association has been very beautiful and, during these years, very precious to me. We have never had a single disturbing instant in any meeting of church or of deacons or of standing committee; not for a moment has the shadow of the possibility of friction fallen upn our friendship.

We undertook a task of formidable and tremendous difficulty when we set ourselves to build our great new church.

God's blessing was upon our endeavor. We have built the church; we have paid for it; we are in possession of a structure so beautiful that at this distance the thought of it is a joy to me—and one so suited to all our needs that I cannot think of a single improvement we could make, if we had all the money in the world at our command. You have been very good to me, I am very grateful; and we have all been happy together. But you know very well that I would abadon the profession of the ministry altogether rather than admit that the ministry of Jesus Christ does not mean the "ministry of reconcilliation," the preaching of peace on earth, the end of war, the world-wide age-long reign of Him we love to call the Prince of Peace.

There are sins and shortcomings in my life and in my ministry for which I need to ask forgiveness of our God, but during more than twenty-five years there has been no inconsistency in this one thing—in devotion to the cause of peace.

For this cause in years gone by I have risked all—my position, my career, my church, my home, my life. I have suffered for the faith that is in me. I was prepared to pay the price, and I paid it. And there is nothing in my life of which I have so little need to be ashamed as of my work in the cause of international peace.

And now the call has come to me to a greater service than any I have yet attempted. You know what little time was given for consideration when I received the invitation to join the Ford Peace Expedition. And I suppose you know how unexpected it was. I had never seen Mr. Ford; I had never sent a communication to him nor received one from him. On the Saturday morning I received his invitation I had but a few minutes in which to make up my mind. Then the day was crowded with necessary arrangements and on the Sunday morning I communicated to you my decision. I had to leave on the Pacific Limited on Monday morning. Yet I had no doubt then, and I have no doubt now that duty demanded my acceptance of the invitation.

I assume that the newspapers have made you familiar with our plan. I knew nothing of this plan until we were well on our voyage. I came in the blindness of faith and devotion.

This is our purpose: From each one of the neutral nations five commissioners of peace are being selected. These (twenty-five or thirty) persons will sit here at The Hague as a Council of Continuous Mediation, preparing a possible plan of peace, visiting the governments of the warring nations, asking from each the terms upon which they would be prepared to settle, adjusting, readjusting and adjusting again opposing claims and demands, and seeking either to bring the representatives of the warring powers face to

face, or to prepare the way for an official conference representing the governments of the neutral nations of the world.

The five commissioners chosen to represent the good-will of the American people are Henry Ford, W. J. Bryan, Jane Addams, Mrs. Joseph Fels and myself. With all the devotion to our great work in San Francisco of which my heart is capable, and with all my abiding love of you, I can not and I dare not refuse this call. Were I to fail now, were I to set my own comfort or my own feelings above this plain unmistakable demand of duty, I should, during the rest of my life, be ashamed of myself. I should feel that when the Christ called to me, I was found selfish and cowardly, and I dare not meet my Savior face to face with the reproach of cowardice and selfishness upon my conscience.

So you will have to set me free for this work. I cannot tell you how long it will keep me here; if I could, I could tell you how long the war in Europe is to last. I can not tell you whether the time will run into many weeks or many months, and so there is only one thing for me to do; I must set you free to secure the high interests of the church. You must feel yourselves entirely free to consider the pulpit vacant and to find another pastor.

With undimned affection, therefore, I beg you to consider this my resignation of the pulpit of the First Congregational Church of San Francisco. If you feel that you would rather hold the church together by your own efforts, redouble and again redouble your own personal devotion to the work, supply the pulpit with the best men in the country now available and keep me still your pastor, with indefinite leave of absence and without salary, why, that, of course, is a possibility open to you in your wisdom; but I want you clearly to understand that my resignation is in your hands, so that, if it seems best for the church, you can accept it without delay and search throughout the churches of America for my successor. Whatever you do, I shall believe that you have been divinely guided, for in my soul I am convinced that the hand of God is in this thing. It will be a deep satisfaction to me, a source of encouragement and help, to know that, whether you accept my resignation or not, you agree with me that I am doing right in making this attempt to carry on my life-work for Him who said "Blessed are the peacemakers, for they shall be called the sons of God."

And now, dear friends and fellow-workers in the Kingdom of Heaven, with unabated loyalty to the church itself and unabated love to you one and all, I am,

Ever sincerely yours,

CHARLES F. AKED.

FIRST CHURCH WORDS OF FAREWELL TO DR. AND MRS. AKED.

We quote from the Church calendar of last Sunday:

'In announcing the acceptance of the resignation of our Pastor, the Rev. Charles F. Aked, D.D., LL.D., we desire to express our heartfelt regret that in the providence of God this action has become necessary. And we desire to express to him our deep and enduring appreciation of the great work of his pastorate, from April 16, 1911, to the present day. We owe him much. For nearly five years his marvellous power of intellect, his eloquence, his divine gift of leadership, have stirred our hearts and minds. We have listened to him with joy and profit and thanksgiving. His re-statement of theological beliefs without dissensions, the presentation of clearer views of Divine revelation, mark an epoch in the history of our Church. His spiritual message reached and comforted countless thousands. The building of the beautiful church upon this site, an achievement deemed financially impossible, was accomplished through the power and influence of his magnetic personality. It is a lasting tribute to him—and it is his heritage to us and to San Francisco for ages to come. In civic affairs, in every moral movement, his voice was potent. He helped to win Woman Suffrage for California. The passage of the Red-light Abatement Bill was largely due to his self-sacrificing effort. The call in the interest of Peace—the greatest Cause of all—came to him with irresistible force. It met a life-long hope, an ideal; and every fibre of his being responded. We wish him Godspeed. Our fond love goes with him and the fervent wish that his work in behalf of International Peace will be blessed of God.

"Pastor, Counsellor, Beloved Friend—Farewell!

"To dear Mrs. Aked:

"Take with you, as you go to join Dr. Aked at Stockholm, and to bring to him the comfort and strength which only you can bring, the knowledge that our deepest affection is with you, our sorrow at parting sincere, and our appreciation of the service you have rendered this Church beyond measure. We hope that in other scenes and among other friends the memories of the years spent with us will ever strike the chords of a living, loving friendship, which neither time nor distance can change.

"Heaven's choicest blessings follow you, our Sister, through the long journey and through all the days of your life."

IS SUNDAY SCHOOL MUSIC DETERIORATING?

This question was asked and answered in an article in The Continent last month by Mr. George Whelpton of the Century Company, New York.

His judgment is that forty years ago the Sunday-school music was on a far more churchly basis than it is today.

The gospel hymns which came during Mr. Moody's time created a new era in church music in this country. Mr. Whelpton writes:

"Ministers, laymen and Sunday school workers, whose emotional feelings had been thrilled by these hymns in Mr. Moody's meetings, urged them upon their churches and Sunday schools and their use soon became almost universal. They did not appreciate the fact that such hymns as 'Go Bury Thy Sorrow,' 'Almost Persuaded,' 'It is Well with My Soul,' and 'Where is My Wandering Boy Tonight,'—hymns that Mr. Moody used with such wonderful effect at the psychological moment—did not express the normal sentiments of Christian life, or come within the vision and experience of the youth of the Sunday school. Mr. Moody clearly foresaw that such use of these hymns would demoralize the music of the church and did everything in his power to prevent it. I never heard him speak more earnestly than when he said: 'These gospel hymns are intended for the work I am doing, not for the church, prayer meeting, or Sunday school, and no one regrets more than I that they are ever used there. Church members have no right to spend their time singing these hymns and they certainly have no place in the Sunday school.' If this be true of the gospel hymns used by Mr. Moody how much more true must it be of the inferior imitations that have appeared since his day? Revival hymns have followed one another with remarkable rapidity, until the whole country seems to be flooded with

them. As the musical taste of the people who have created a demand for this kind of literature has deteriorated, its quality has declined to such an extent that the enterprising compilers of these books have to rake the gutters of the vaudeville and concert halls of our large cities to find music bad enough to satisfy it. For this demoralization the traveling evangelist is in no small degree responsible. It is, chiefly, this kind of music that he makes use of, and when he closes a religious campaign in a city a good supply is left with the church and Sunday schools to continue the demoralizing influence so auspiciously begun.

Ragtime Music Source of Corruption.

"Another source of corruption no less disastrous to the churchly musical education of young people is the catchy rhytmical ragtime music now finding its way into many Sunday schools. With scarcely an exception the text is without literary or educational value, and the music of a decidedly cabaret character. It is a psychological fact that the more the nervous system is excited. It is not the melody or harmony of dance music that sets the feet in motion, acutely sensitive and responsive to rhythmical impressions. The use of music in the circus is not so much to entertain the people as to stimulate the nervous system of the animals and make them more responsive in the performance of their tricks. In a greater degree is the nervous system of human beings similarly affected by the rhythmical movement of a composition. The more pronounced the rhythm the more the nervous system is excited. It is not the melody or harmony of dance music that sets the feet in motion, but the rhythm. The less knowledge people have of music as an art and science, the more they are influenced by the rhythm. This is the chief though unrecognized reason for the demand for such music as I have described; yet it is this musical taste that is in a position to dominate the music of the Sunday school. When a new book is to be selected people of such taste are appointed to select it. Educated musicians are not consulted because their tastes are too classical. The children are not consulted because they are not supposed to know what they should sing. The educational value of music and its influence on unfolding life receives no consideration. The effect of the Sunday school music of today upon the church of the next generation is of no importance. The chief ambition is to get the latest sensation of the coming evangelist, or a book of similar character exploited at some Sunday school convention.

Boys Mistake Theater for Sunday School by Music.

"Not long ago the superintendent of a country Sunday school, an advocate of music of this character, took his two little boys to town one afternoon and let them amuse themselves while he transacted some business. They had not gone far when they heard a phonograph grinding out ragtime melodies at the entrance of a cheap picture show. They looked at each other in surprise, as it was not Sunday, and one of them finally said: 'Let's go in, Jimmie, they're having Sunday school.'

"While this may seem amusing on the surface it is a serious matter at the root and should cause anxious reflection on the part of those who are responsible for it. 'Whatsoever ye sow that shall ye reap' applies to the affairs of the church as well as to the affairs of the world.

"Children go to Sunday school for religious instruction and churchly training; not to sing cheap gospel songs and light, catchy music for the entertainment of their elders. The Sunday school has no more right to deprive them of the opportunity of learning the important hymns of the church than our educational institutions have to deprive them of the privilege of acquaintance with the standard literature of the day; no more right to put into their hands senseless doggerel poetry and ragtime music than have our libraries to force upon them the demoralizing yellow peril literature that springs from the same source.

"The best of the modern revival hymns serve only a temporary purpose, and only few of them can be used to advantage in the Sunday school. They appeal to a mature emotional sentiment and do not come within the experience, taste and imagination of childhood. Young people need to have emphasis placed on the idea of praise, gratitude, reverence, service and heroic living. Every model Sunday school is a word picture, set to music to develop its perspective and enhance its effect. Our first, clearest and most beautiful view of heaven is obtained through the singing of such hymns, and they afford the finest kind of religious instruction. If, therefore, children can get so much theology through hymnology, why not permit them to study more the riches and beauty of our best hymn books, instead of forcing upon them hymns that mean nothing to them and have a demoralizing effect upon their developing literary and musical taste?

"Every musical instructor of children knows that they prefer to study and sing good music. In a New England village not long since I heard a rendition of 'The Messiah' by 150 school children from 12 to 16 years of age. They sang the soprano and alto of the choruses, the other parts being supplied by the orchestra. The solos were sung by some of the best soloists of the state. These children had met, voluntarily, twice a week for rehearsals for six months preparing for this concert. As I heard them sing these great choruses I was filled with shame for the church when I thought of the great multitude of her children in the Sunday school who never heard anything better than a revival hymn or a ragtime melody. For this condition those who select the music for the Sunday school are directly responsible. And there can be no improvement until the present objectionable music is eliminated and the standard hymns of the church, interspersed with distinctively Sunday school music of an elevating and churchly character, take its place."

So much from Mr. Whelpton! But there is another view. We find in the same number of The Continent in which Mr. Whelpton's article appeared another one by Mr. J. G. Lawson, manager of the Glad Tidings Publishing Company, Chicago, an opposing view. Remarkably, Mr. Lawson declares:

"Mr. Moody has been quoted as an opponent of the use of revival hymns in the Sunday school and churches. But only a few days ago Professor Daniel B. Towner, who sang for Moody for many years before the close of his earthly career, assured the writer that nothing could be further from Mr. Moody's real views. He said that Mr. Moody was constantly urging the churches and Sunday schools to use the revival hymns which were reaching the masses and bringing them in multitudes to Christ. The Moody and Sankey hymns have been used by almost all the Sunday schools of America and Great Britain since the days of the great Moody and Sankey revivals, and have been one of the principal means of making Christianity the power in the world that it is today. Fanny Crosby, Excell, Towner, Gabriel, Bliss and other great hymn writers contributed to the Moody and Sankey hymn books the hymns which have

become the most popular and helpful, and which are at the same time the most spiritual of any hymns in the world's history."

"It is true that many trashy and ragtime hymns have been written, but very few of these have found their way into really first-class song books. Most of the leading hymn book publishers have maintained a very high standard of gospel songs. The few ragtime songs which have become popular in recent revival meetings have been short-lived. We are living in a fast age, and the three-hour sermons and long meter hymns enjoyed by our ancestors would not be tolerated today. The old trochees and spondees have given way to the faster dactyls and anapaests. But the hymns which are neither too fast or too slow are the ones which survive. The Salvation Army realized that if it were to reach the masses it must use the bright, popular tunes with the gospel words. These songs drew in the "black sheep" from the slums; but, with a few exceptions, they have not become popular in the churches and Sunday schools, and the few exceptions are worthy survivals.

Rev. J. Gregory Mantle was made pastor of a little church in the slums of London. He tore it down and built a great modern mission hall seating thousands of persons—as many thousands as the little church seated hundreds. He organized a band and sent it out through the streets playing popular gospel hymns; and soon his great hall was crowded and the whole community was transformed. On Friday afternoons, after school hours, thousands of children paid a penny admission to get into the big mission hall to see Bible lantern pictures and Bible moving pictures, and to join in repeating the Lord's prayer and singing popular religious songs. The old church songs would not have held this crowd. Only the Bible pictures, the concert prayer and the bright religious hymns have a place, and have accomplished wonders in reaching the masses and bringing them to Christ. They have their purpose, and have been greatly used of God in reaching those who would otherwise have remained away from all Christian influences. We must not dictate to God what means he shall use. We believe it can be safely left to churches and Sunday schools to select hymns appealing most to their constituency, and to eliminate such hymns as are not a help to them spiritually."

The Continent sent out a letter to a large number of Sunday school superintendents asking them to send in the titles of the three most popular hymns. The replies came from 16 states. Those which were shown to be most popular were the following: "Onward Christian Soldiers," "Sound the Battle Cry," "Glory Song," "Savior, Like a Shepherd Lead Us," "Love Divine, All Love Excelling," "The King's Business," "There's Sunshine in My Soul," "Trust and Obey," "All Hail the Power," 'Help Somebody Today," "I Love to Tell the Story," "Holy, Holy, Holy," "God Will Take Care of You," "Crown Him King of Kings."

A CHRISITIAN SCIENCE REPLY TO DR. FOX'S ARTICLE.

Editor The Pacific:

In the report of the sermon, "Why I am not a Christian Scientist," by Rev. D. F. Fox of Pasadena, recently published in your paper, the critic plainly shows that it is because he has an entire misconception of the subject. It is evident that his opinion of Christian Science is based on hearsay rather than upon an investigation of the facts concerning this subject, for he mistakenly asserts that Christian Science ignores sin and sickness, and teaches an imperfect idea of God.

Now, anyone who reads the Christian Science text book, "Science and Health, with Key to the Scriptures," by Mary Baker Eddy, will find that its teaching coincides with the Scriptures, and its interpretation is proved correct by the beneficent effects it has produced in the lives of those healed through its ministrations. At the Christian Science services, to which the gentleman alludes, the reading is always from the Bible first, and then from the text book Science and Health, by way of explanation.

The Bible states that God is Love, and Mrs. Eddy tells us that Love is the divine Principle of the universe and man. The word Principle is here used in the sense of "Beginning, foundation, source, origin," etc., see Webster's Unabridged Dictionary. Mrs. Eddy defines God as "The great I Am; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal, Principle; Mind; Soul; Spirit; Life; Truth; Love; all-substance; intelligence." Science and Health, page 587.

This critic objects to the teaching that God is incorporeal, but the Westminster Confession of Faith, which is accepted by all Evangelical Churches, defines God as follows: "There is one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions," etc. It would be difficult to conceive of God as a corporeal or bodily presence, and then define that God as Infinite. Mrs. Eddy has written, "God is Love. Can we ask Him to be more?" (Science and Health, page 2.)

Christian Science does not ignore sin or sickness, but heals them through the power of God's Word understood, and in obedience to the Master's command. Christian Science healing is not accomplished through suggestion or hypnotism, as this writer mistakenly asserts, but through the prayer of spiritual understanding, which heals not only physically but morally. There are thousands studying their Bible today who never opened them until they were healed by Christian Science, and thereby taught to love the Truth.

We are reminded that there were some in Jesus' time who claimed that He cast out evils through the power of Beelzebub, but Jesus, knowing that the healing works were the result of his understanding of Love and in obedience to divine law, declared: "The Father that dwelleth in Me, He doeth the works."

Jesus never administered drugs, but healed every one through the power of Spirit, and He said: "He that believeth on Me, the works that I do he shall do also and greater works than these, shall he do; because I go unto My Father."

It would be well if the theologians of today would learn to follow the Master's command to heal the sick, instead of criticizing those who are endeavoring to obey all of Jesus' commands, thus proving their faith by their works.

Yours truly,

THOMAS F. WATSON,
Committee on Publication.

San Francisco, Cal., February 8, 1916.

Editorial Note.

Lest some readers may think because of one of the paragraphs in the foregoing that Dr. Fox believes in a corporeal, or anthropomorphic God, we make here the statement that there is to be found in his article nothing so indicating. And as to the contention that Christian Science does not deny the existence of sin and sickness—it is our judgment that most persons who read Mrs. Eddy's book will conclude that she both denies and does not deny. In one sense there is recognition of sin and sickness; in another sense there is not. As we take it, the teaching is that these things have an existence only as error of mortal mind. But as such

they demand treatment. We do not have Mrs. Eddy's book before us now,but will give some quotations therefrom next week, and so make amends to our Christian Science friends if this hurried statement is erroneous.

Among the Churches.

Oakland, Plymouth.—Sunday evening, March 5th, Mr. Palmer will begin a series of sermons with the topics as follows: "Small Vexations and How to Meet Them," "Face to Face with Illness," "The Secret of Rest," "How to Get Along with Other People," "The Joyous Pilgrim with the Singing Heart."

Campbell.—Campbell was represented at the great missionary convention by five delegates. We also had a treat at Campbell, as Dr. L. L. Moore of Denver came to us, likewise Dr. R. W. Gammon of Chicago, who gave us his splendid address on "When a Feller Needs a Friend." Sunday night next we art expecting the famous Dr. Kamamori to be with us and speak of his life and work. So, although out in the country a bit, we try to keep in touch with things as they come. Prospects are good and encouraging.

Sebastopol.—The church and community are utilizing to the full the remodeled and enlarged meeting-house. Pastor Dean has led off in the organization of a men's club, which enrolls to date 47 men of the church and parish, and others will join later. Speakers thus far have included Assemblyman Boude, Probation Officer Plover, Principal Van Deventer of Analy High School, Principal Staton of Sebastopol Grammar Schools, and District Attorney Lea. Each Sunday morning during the church hour children too small to attend the service are cared for in the kindergarten. Seventy-five members of the Sunday School are enrolled in a "Go-to-Church" Band. Through the activity of the C. E, Society a fine piano has been placed in the social rooms. The Woman's Missionary Society is arranging to have Rev. C. S. Price of Santa Rosa give his illustrated lecture on "Alaska and the Seal Islands" at an early date.

Rialto.—George F. Mathes is just beginning his eighth year with the church. During this time the church has made a steady and substantial growth. A "Go-to-Church" Band of 43 charter members has recently been organized. There is a short sermon each Sunday morning for the young people and once a month the entire service is arranged for their benefit. During the past year the pastor has been giving a series of week-night lectures once a month for the benefit of the community. The general theme was "The New Outlook for Health." The free-will offerings received have been used to purchase books on psychology, psychotherapy, and psychology of the child for the Rialto Library. A fine selection of forty volumes is now available for the reading public. The pastor is now giving his message to other churches and communities. Recently he gave his lecture on "Mental Medicine" before the Brotherhood of the First Congregational Church of Santa Ana, Calif.

NOTES AND PERSONALS.

The Rev. Leslie B. Briggs, of Santa Cruz, occupied the pulpit of the Myrtle Street Congregational Church, Oakland, last Sunday.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the address will be given by secretary C. R. Fisher of the International Sunday School Association.

In an address on Abraham Lincoln, given last week in Santa Rosa, the Rev. C. C. Cragin gave this personal experience: "Years ago I heard in Providence, Rhode Island, a great speech by a great man, but I little knew then how great he was. He was tall, gaunt, ungainly. His clothes were ill-fitting, and by no stretch of imagination could he be called handsome. His speech was calm, strong, logical, but it lacked the grace of the rhetorician and the magnetism of the orator. When I read the next morning in the Providence Journal that this man might possibly be nominated for President of the United States, I said to myself: 'He is impossible; he is too wild and woolly to be our chief magistrate.' Four years afterward, in command of a company of United States soldiers at Bayou Plaquemine, on the banks of the Mississippi, I learned from a passing steamer that this man, Abraham Lincoln, had been shot by an assassin, and that the nation was overwhelmed with indignation and grief. He had filled the highest place in the gift of the people with matchless ability, monumental patience and utter unselfishness, and he had won the hearts of the people as never another man in America."

DEDICATION OF PLYMOUTH CHURCH SAN FRANCISCO.

The new building of Plymouth Church, San Francisco, formerly known as Sunset Church, will be dedicated next Sunday afternoon at three o'clock. The sermon will be given by the Rev. Dr. Van Horn; the dedicatory prayer by the Rev. Roy H. Campbell.

In the evening there will be a sermon by the Rev. E. C. Oakley, on "A Man on the Job."

The regular morning service at 11 will be held, at which time Mr. Charnock, the pastor, will speak on "The Glory of the Cross."

A series of social religious services will be held during the week days following. Monday evening, February 28, Dr. R. C. Brooks will speak; Tuesday evening, Robert Walker; Wednesday, Mr. Noel H. Jacks; Thursday, C. L. Mears; Friday, G. A. Charnock; Saturday, R. H. Campbell.

Annual Business Meeting of the Congregational Church Extension Society of San Francisco and Vicinity.

This meeting will be held in Plymouth Church on Friday evening of this week. At 6:30 dinner will be served by the ladies of the church. The business meeting will be at eight o'clock. Mr. C. H. Ham, the president, will give report. There will be reports also from the treasurer and secretary. And new members of the board of directors will be elected.

Then will come: Presentation of keys of the new building to Mr. A. W. Bryant, Chairman of the Board of Directors of Plymouth Church, by Mr. I. H. Morse, Chairman of the "Fellowship Building Committee"; response by the Rev. G. A. Charnock, minister of Plymouth Church; address: Rev. L. D. Rathbone, D.D., Superintendent, Northern California Conference of Congregational Churches.

Eloquence is to the sublime what the whole is to the part. —Bruyere.

CHURCH PROGRESS AND PROMISE AT GUERNEVILLE.

The Guerneville Times for February the 12th states that "one of the greatest events which Guerneville has seen for a long time was the Efficiency Meeting which was held in the Congregational Church" on Wednesday of that week. The Times continues:

"It is seldom in the history of church life or the life of a community that so universal a response is found for such a gathering. In fact, strictly speaking, this was far more than a church affair; it was a community affair, as every one in the community felt that they had a specific interest in it. It is seldom if ever that any one communtiy has revealed so united a Christian spirit in promoting the interest of all that is good and harmonious. It was a red-letter day in the history of Guerneville. From 12:30 to 2 o'clock a dinner was served at Guild Hall, where 170 sat together to partake of the feast of good things prepared by the ladies of Guerneville. All these were adults, and one thing of marked interest was the fact that there were as many men as ladies in attendance. During this one hour and a half every store, barber shop, saloon, and every other place of business was closed and all the people united for a grand social time at the dinner table. E. Morgan Isaac, the pastor of the Congregational Church, arranged an interesting program for the dinner hour. Rev. Leland D. Rathbone, D.D., superintendent of the Northern California Congregational District, and Rev. Charles S. Price, pastor of the Congregational Church at Santa Rosa, were the speakers of the hour.

"Mr. Andrew Smith, editor of the Guerneville Times and president of the Chamber of Commerce, welcomed the speakers and all those present on this happy occasion. The pastor then made a short address, in which he emphasized the real purposes of the gathering and the new vision of the church in its effort to create a spirit of unity among all people of whatever faith and establish a spirit of universal brotherhood. He pointed out the necessity of recognizing the individual more than what the individual may possess, be it money, position, belief or profession of religion or anything else. He then introduced the Rev. C. S. Price, who spoke most enthusiastically of the gathering and the occasion. He spoke of the marks of progress of this age regarding the essentials of a Christian. His address was inspiring and full of happy wit and good humor. Dr. Rathbone was the last speaker of this noon hour. He spoke in words of appreciation of what had been accomplished in Guerneville. He pointed out the need of getting together and thus learning more of each other and our needs. There was deep interest in each of the addresses and much enthusiasm manifested."

This daytime meeting was followed by one in the evening at which time Superintendent Rathbone and Mr. Price gave addresses which greatly interested the large audience.

Most excellent reports come concrning the work which the Rev. E. Morgan Isaac is doing at Guerneville. He believes that the church should reach out beyond its own membership to all the people of the community, lay hold of every interest of home and social life and every industry for the good of all. Without any lowering of Christian standards Mr. Isaac has drawn all the people of that community to him and his work in a remarkable manner.

BETHANY CONGREGATIONAL CHURCH, BERKELEY.

The Annual Busines Meeting of Bethany Church, Berkeley, was held on the evening of the 19th of last month, a supper being served just before it. Though the reports showed that the attendance was somewhat smaller during the latter part of the year and that there were two accessions less than the previous year, and yet the last month or so the attendance has shown a marked increase and the prospect for growth in membership is very encouraging.

This is largely the result of the two weeks of special meetings conducted by Rev. A. B. Snider whom we all learned to love, and also of the advertisement given the meetings. A thousand each of four different leaflets were distributed in the community and many who did not brave the storm to attend the meetings are now coming and getting acquainted with the church. This means that the offerings are increasing as well. The spiritual uplift and renewed interest among the members and those who participated have been increased in like manner.

The church has raised more money the past year than any year in its history. Over one hundred dollars has been spent in improvements including plumbing, carpet, curtains, varnishing pews, besides $27 for new Pilgrim Hymnals. The amount raised for benevolences was also larger than any previous year. Conditions are so encouraging that the church voted an advance on the pastor's salary of $90 for the coming year.

The attendance and interest in the Mid-week prayer meeting, Christian Endeavor and Sunday School shows a proportionate gain. The Sunday School has kept up during the past year better than ever. Though none of the gains have been startling, they have been steady and wholesome.

It is also an encouraging sign that those in need in the community are turning to the church and its pastor more and more, which shows that the church can be of great service in the community. It is the only English speaking Protestant church in the community and is ministering increasingly to those who do not care to go a distance to the larger up town churches.

WASHINGTON GLADDEN CLUB OF LONG BEACH.

At a meeting of the Washington Gladden Club of Long Beach on the 18th of February the following expression of admiration and love was adopted:

We are exceeding glad tonight that this Brotherhood bears the name of The Washington Gladden Club, of the Congregational Church of Long Beach, Cal. Why do we thus rejoice? Because,

First. On the 11th day of February, 1916, the man whose honored name we bear attained the ripe age of four score years, and of whom it may be said, as of Moses, 'His eye was not dim, nor his natural force abated.'

Second. For the reason that the keynote of this leader in our journalistic, civic, denominational and world-wide Christian life has ever been one of abounding cheer and hope. No strain of pessimism has come from his voice or pen; instead, the joyous, courageous breathings of an indomitable spirit which rests upon the promise of The Eternal.

Third. On account of the largeness, the exceeding breadth of his vision. It is a gift that is not bestowed on all men to forecast futurity; to so deeply realize the relations of fundamentals and so interpret the workings of Providence that words become truly prophetic. Dr. Gladden's ringing utterances have strengthened many a fainting heart and upheld many a faltering enterprise.

Fourth. Because also that fearlessly with the courage of his convictions he has stood uncompromisingly for human rights. From those dark days of the Civil War—O how

dark some of them were—to this very hour his hand and his voice have been uplifted for the oppressed and down-trodden. As one of the earliest and most untiring advocates of what is termed Applied Christianity, he lives to see the leaven of larger conceptions of human brotherhood spreading throughout the Western World. Though mightily warring for the right, yet ever with a sympathetic and tolerant spirit, he is no less eminent as a pacificator and apostle of peace and good will.

Fifth. Not least of the teachings of this opulent soul in newspaper, magazine and volumes numerous for which we are tonight profoundly grateful, are those lines of ineffable tenderness, beginning:

O Master, let me walk with thee
In lowly paths of service free;

They are imperishable and will go down through the ages.

Finally and Supremely, as an element of our joy is the unvarying recognition by word and example, in a public service of 56 years, of the foundation of Christian living—self-sacrifice. In compact form, crystalized into a score of words is described the transcendent fact of genuine living: "The primal law of the Christian in every relation of life is, not what he can get, but what he can give."

With ardent wishes for length of days and prolonged usefulness, and with grateful reverance we tender this slight expression of our admiration and our love to Dr. Washington Gladden.

INFORMATION FROM TURKEY CONCERNING THE ILLNESS AND DEATH OF DR. ATKINSON.

Readers of The Pacific will be glad in that we pass along some late information which has come to us concerning the illness and death of Dr. H. H. Atkinson in Turkey.

Dr. Atkinson was sick when information came to him of the sickness of a little girl and the request that he come to see her. He did so and immediately on his return went to bed. He knew what the end would be, and said to friends he would leave them on Sunday—Christmas. And he passed away early Christmas morning. He claimed there ws not much pain, and felt he would be conscious till the last, which was so; though he had difficulty in speaking and hearing. They had three nurses besides his wife and two doctors; but though all possible was done they couldn't save him. When a bath was needed, as there was no portable tub in the house, the commandant of the fortress sent his own tub for his use. The casket was made by an Armenian carpenter whose life Dr. A. had saved, and was a beautiful piece of workmanship. The Civil Governor sent a squad of police as an escort for the funeral; while the Commndant sent a regiment of soldiers who escorted the body in honor to the grave, and formed a hollow square around till the services were completed. The day previous the house was thronged with "all sorts and conditions" of people—officials, Turkish, German, Armenian, and the American Consul, who was splendidly helpful all the way through; while crowds of Moslems and Armenians thronged the bedside all day long to take a last look at the one who had given his life for theem, irrespective of creed or class. The consul, who was at the bedside when death came, was deeply impressed with the look on Dr. Atkinson's face, and called attention to it. It looked so like the portraits of "The Great Physican." After a few hours that striking resemblance passed away leaving the face with a quiet, peaceful look. All, Moslems and Christians alike, spoke of the triumph of the death. Mr. Atkinson desired his wife to return to America, but she feels at present that her work is there.

A CORRECTION.

In the last issue of The Pacific was an article by me which I will stand sponsor for down to its last but one paragraph, which was wretchedly mangled. It related to our two Japanese Missions in Los Angeles. The statement was, in substance, as follows: The two Japanese Congregational Churches in Los Angeles have had, in consequence of special evangelistic servces, a remarkable number added to them. One is a branch of the First Church and occupies for its school and other services the lower floor of the Parish House but has also a home at 822 South Flower St. The other is Bethlehem Japanese church and is a separate church in close affiliation, however, with the Vernon church. To each of these about fifty persons, mostly young men, were added in 1915. After the meetings held in Los Angeles by Evangelist Kanamori, out of 396 persons who signed cards expressing their faith in Jesus, 111 expressed also a preference for one or the other of these two missions. Not all of these have as yet been baptized, though almost all of them are under instruction and testwork with reference to church membership, but before those meetings each of the churches had baptized and receved about 25.

Let me repeat the very last brief paragraph and ask our brethren in all our churches to rejoice with us: "At least 233 were added to the churches named above. It is safe to add that the full harvest of 1915 exceeds 250."

W. C. P.

OREGON.

Ashland.—Sabbath, February 13th, proved to be a day of deliverance for this Home Missionary Church. For several years a heavy burden of debt has greatly hindered the growth and usefulness of the church. On account of street paving, heavy assessments had to be met which almost proved too much for the people. Secretary Wikoff came to the rescue and led in the effort to ease the burden. The people responded nobly, making great sacrifices, and $850 was pledged for immediate necessities. The trustees will continue the campaign until $1,000 is raised. Nine hundred dollars is already in sight and great hopefulness has come to the church as a result. A new day is dawning for the Ashland Church and many thanks are expressed for the substantial aid given at this time by Mr. Wikoff.

OREGON LETTER.

By George H. Himes.

At the initial meeting last Sunday afternoon there were over 2,500 men, and at the church just across the street there were two-thirds as many women; and the average attendance, three times daily, for the three days following, averaged as well.

The great Laymen's Missionary Convention beginning last Sunday at 3:00 o'clock p. m., and ending on the following Wednesday night, has passed into history. There has never been in the annals of Portland prior to this date such a profound and deep-seated influence aroused among laymen along missionary lines as has resulted from the meetings just closed. We realize quite generally, as never before, that there is no such thing as isolation in any true sense. The terms "home" and "foreign" missions are practically obsolete, and ought to be dropped, and all missionary enter-

prises conducted under one head—that of "Missions." When all parts of the world are within ten hours of each other, so far as personal communication is concerned, there is little occasion to use the expression "Foreign" in any true sense.

Early in the beginning of preparations for this convention—that means more than three months ago—the question of the possibility of making it a success was debatable. In fact, it was about to be given up. At this juncture Rev. Luther R. Dyott, of the First Congregational Church, took a decided stand in its favor and vigorously protested in the strongest terms against the giving up the effort. The impression thus made aroused others to his support, and at length a committee of representative laymen from the principal churches of the city was appointed, and they went to work with a remarkable degree of enthusiasm. These laymen were as follows: E. L. Thompson of the First Congregational Church, chairman; John A Goodell of the Y. M. C. A., secretary; A. S. Pattullo of the First Presbyterian Church, H. W. Stone (Baptist), General Secretary of the Y. M. C. A., T. S. McDaniel of the First M. E. Church, and William H. Lewis of the First Congregational Church. These gentlemen arranged their sub-committees, and by dint of personal work success was achieved. The total registration was 2,309 delegates, the largest registration known in a city the size of Portland. In addition, 62 towns outside of Portland were represented in the convention.

All in all, the interest created in this campaign has aroused the church-going people of this city to a realization of their responsibility respecting Christian work, and in many of the churches plans are under way to continue the movement. The temporary general committee as named has been made permanent, and a plan of continuous effort will be outlined in the near future.

Something over one year ago an uoccupied location on Sandy Boulevard and Eighty-fifth street, more than one mile distant from any point where religious services were held, was investigated, and as the conditions seemed unusually favorable it was decided that a church should be organized there, with Rev. W. H. Meyer as pastor. Today a church home, easily seating 300 was dedicated, the sermon being given by Rev. Luther R. Dyott. Rev. F. J. Meyers read the Scriptures, and Rev. John J. Staub gave the invocation. Rev. Cephas F. Clapp of Washougal, Washington, assisted in the services. The church lots and house of worship cost approximately $2,400, and was dedicated practically without debt. The music was provided by the chorus choir of 24 young people from the Sunnyside Church. It is the intention of Pastor Meyers and the official board that this shall be a "community" church, to be used in every way that it can be for the general benefit and uplift of the neighborhood. At the present time the church has 24 members.

Portland, Ore., February 20, 1916.

For The Children.

THE NEW TEN-CENT PIECE.

It was bright and shining, fresh from the mint, and Nora Haynes had watched it being made with hundreds just like it. Nora was on a visit to Philadelphia with her parents, and the mint was an interesting place.

"When we go out," her father said, "we will ask them to give us a few dimes and quarters in exchange for our old ones." So a bright, shiny dime was put away in an inside pocket of Nora's little red leather purse, "for a lucky piece," as she said, "and I'm never going to spend it."

But alas for Nora! That very next month, on a rainy day, she took the trolley for school. On opening her red purse she found that she had forgotten to ask father for her weekly allowance; the conductor was stopping in front of her, so she had to open that inside pocket and give up her precious lucky dime into the outstretched grimy paw. It was quite a shock to the new ten-cent piece to find itself transferred from a little red leather purse, where it could move round easily, to a dirty leathern pocket, where it was crowded and jammed against five-cent pieces and even copper cents; but the new ten-cent piece was plucky and wasn't going to begin its career by being a snob, and pretty soon it was being given in change to a pretty young lady, who smiled as she saw it, and said, "Oh, there's a new dime, right out of the mint!"

It stayed in her pocket-book some time, in grand company —halves, quarters, and crisp new bills. But one day, when the pretty lady was boarding a prepayment car, in her hurry to find five cents the little ten-cent piece fell into the mud near the car track, unnoticed by the pretty lady.

It lay there some time, until the bright eyes of a boy spied it.

"My!" said he as he stooped down and wiped the mud off it, "what luck! Just in time to buy that agate I wanted!" He ran back to the news-stand, where he had been gazing in the window, and longing for a special glass marble, a perfect beauty, marked ten cents. It was soon in his hands, and the ten-cent piece was so happy to see the pleased look on his face that it didn't mind being thrown into the till with a lot of dirty pennies. It didn't stay there long, however, for it was given in change to a man who came along to buy a paper. The man was a good man, but not very fond of parting with his money, so the ten-cent piece thought it would be a long time with him, and it was. But one night a kind man came to the house to ask for a little help for a family who had been burnt out. He asked only a small sum from every one, and almost every person on the street had given at least a quarter. The stingy man hesitated and wasn't going to give at all; then he slipped his hand into his pocket.

The new tent-cent piece tried its best to force its way into his fingers, for it wanted to help that poor family; but the stingy man took out a five-cent piece and said, "That's all I can find now. Good-night."

The ten-cent piece was so cross it just worked around in the stingy man's pocket until it made a little hole.

"I wouldn't stay with a mean man a moment longer," it said as it dropped through next day and landed on the sidewalk.

This time it was picked up, strangely, by a little girl, one of the burnt-out family. Her sister, Louise, had been hurt in the fire, and had lost all her playthings, which were not very many anyhow, as they were poor people. Poor little Louise had to lie in bed with a lame ankle, at a kind neighbor's, and she had cried all night for her doll's tea-set, burned up in the fire.

When Mary, the big sister, found the ten-cent piece, her first thought was, "Oh, joy! I can buy a new pink ribbon at the ten-cent store to replace the one I lost." So she hurried off to the ten-cent store, and the first thing she saw was a darling little tea-set, almost as pretty as the one Louise lost.

Mary thought how pleased Louise would be if she could have this one, because when people are burnt out and have lost everything they can't spend money on playthings. Poor little Louise, crying with her broken ankle,—the only one who had been hurt! "After all," thought Mary to herself, "I can wait for my new ribbon." She looked down at her braid, tied with a shoestring. "I'd rather Louise should have this lovely tea-set."

The ten-cent piece fairly sang with joy, and only wished it could have been near to see Louise's look of joy when the tea-set was spread out on her bed.

Mary lived to be an old lady, but she never quite forgot that moment, when the joy of giving instead of getting came to her for the first time, and the pleasure of a pink ribbon for herself faded into nothing beside the joy she could give to one she loved.

The ten-cent piece, too, lived many years, and was passed from hand to hand, and grew dark and dingy, but it never had a happier moment than when it was spent in a self-forgetful way to give to another happiness.—Esther G. Babson.

A BEDTIME PRAYER.

God of rest and work and play,
Kindly through another day
Thou hast led me on my way.
All the good the day has brought me,
Every lesson it has taught me,
Let me for it thankful be:
It is all thy gift to me.
Have I sinned in act or mind,
Word untrue or thought unkind?
I would thy forgiveness seek,—
Pity me, for I am weak.
In thy hands I fall asleep:
Thou a faithful watch will keep.
He who loves me in the light
Will protect me through the night.
He guided by paths that I could not see,
By ways that I have not known.
The crooked made straight and the rough made plain
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillars of flame by night,
And the sheltering cloud by day.

—Anna Shipton.

A minister made an interminable call upon a lady of his acquaintance. Her little daughter who was present grew weary of his conversation, and whispered in an audible tone, "Didn't he bring his amen with him?"

The men that women marry,
And why they marry them, will always be
A marvel and a mystery to the world.

—Longfellow, in "Michael Angelo."

We envy no man what he makes;
We challenge only what he takes.

—Edward Vance Cooke.

Tempests that beat us to the clay
Drive many a lowering cloud away,
And bring a clearer, holier day.

There is a gift beyond the reach of art, of being eloquently silent.—Bovee,

---

Action is eloquence.—Shakespeare.

To Reduce the High Cost of Living

Send for our **Wholesale to Consumer's Price List** of General family supplies.—**SMITHS' CASH STORE, 108 Clay St., San Francisco, California, U. S. A.**

MISS BARNARD'S
Kindergarten Training School
2102 Shattuck Ave., Rooms 6, 7, 8. 9
State Accredited List
Address
GRACE EVERETT BARNARD
Hotel Shattuck, Berkeley.

POMONA COLLEGE
CLAREMONT, CALIFORNIA
Twenty-eighth Year Opens Wednesday, September 22, 1915.

Incoming Freshman class limited to one hundred men and one hundred women. An opportunity for a few well-qualified students to enter the second semester, February 1, 1916. For application blanks or catalogs address,
THE REGISTRAR.

MILLS COLLEGE
A COLLEGE FOR WOMEN
Suburbs of Oakland, California

A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open September 14, 1915 and February 2, 1916.

For Catalogue and Information, Address,
REGISTRAR, Mills College P. O., Calif.

Urgent. — The Doctor — "Mrs. Brown has sent for me to go and see her boy, and I must go at once." His Wife—"What is the matter with the boy?" The Doctor—"I do not know, but Mrs. Brown has a book on what to do before the doctor comes, and I must hurry up before she does it."

Pacific Theological Seminary
Located at
BERKELEY

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.
Address **PRESIDENT, C. S. Nash, D.D.**